AVADHUTA REASON AND REVERENCE

By
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AVADHUTA–REASON AND REVERENCE

I propose to speak this evening on the concept of Avadhuta, with reference to the role of reason and reverence in such a life. We all know the very high respect and regard with which an Avadhuta is held in India. One of the greatest and foremost examples that comes immediately to the mind is Dattatreya, the incarnation of the Trinity. Here is the very embodiment of that realization that comes as a result of a new-found freedom established in identity *(abhinnam)*. The Avadhuta proclaims himself in these words : "Understand me to be Self which is one, extended and similar to space."[1] Literally speaking, the Avadhuta denotes the person who has shaken off all worldly things and bonds. Indeed the word is formed from the root *Dhu* with *Ava* which means "to shake off." It may mean the shaking off of all evil or impurity, or the bonds of nescience. Thus one who is freed from such worldly entanglements is an Avadhuta. He is a free man who does not get involved in worldly affairs. Such a free man's worship is the homage we pay to the Avadhuta:

For greater clarification, the definition of the word "Avadhuta" as given in the Avadhuta Gita itself may be cited, so that we might be enabled to comprehend in some measure this puzzling character of the Avadhuta :

Avadhutalaksanam varnaih
Jnatavyam bhagavattamaih |
Vedavarnartha tattvajnaih
Vedavedanta vadibhih ||

[1] *Atmanam viddhi mam ekam visalam gaganopamam.*–Avadhuta Gita–I-67

"The character of Avadhuta, the philosopher, must be understood by means of these letters, (*a, va, dhu* and *ta*) by those who are the most sacred, who know the truth contained in the meaning of the Vedic letters and who expound Veda and Vedanta."

Asapasavinirmuktah
Adimadhyanta nirmalah |
Anande vartate nityam
Akaram tasya laksanam ||

"He is free from the bondage of desire. He is pure at the start, middle and finish. He lives always in spiritual bliss. The letter *'a'* meaning all this is his definition."

Vasanavarjita yena
Vaktavyam ca niramayam |
Vartamanesu varteta
Vakaram tasya laksanam ||

"All traces of previous deeds are abandoned by him. There is only one thing to be expounded by him and that is the taintless. He is fixed to those things that are present. The letter *'va'* meaning all this is his mark."

Dhulidhusaragatrani
Dhutacitto niramayah |
Dharana dhyana nirmukto
Dhu-karah tasya laksanam ||

"His limbs are besmeared with ashes. His mind is controlled. He is tingeless. He is absolutely free from meditation with interval and meditation with no interval. The letter *'dhu'* meaning this is his mark."

Tattva cinta dhrta yena
Cinta cesta vivarjitah |
Tamohankara nirmuktah
Takarastasya laksanam ||

"By him meditation on Truth is taken up. He is free from anxiety and activity. He is untouched by dullness and egoism. The letter *'ta'* meaning all this is his mark."[2]

Such is the hallmark of the Avadhuta in Avadhuta's own words. That he is merged in Brahman goes without saying, for he is continually affirming his identity with Brahman. The Niralamba Upanisad defines an Avadhuta as one well versed in what *Sruti* and *Smrti* teach. Also, he is established in that poise which is given to those who know themselves fully and affirm their reality to be identical with Brahman. He is bereft of all *vikalpas* or delusions. As the ascetic of the highest order, he is liberated, revered, devoted to Brahman and therefore is called the Avadhuta.

The Avadhuta signifies the highest development of the life of the spirit attainable by a human being. There is a special significance attached to this life, because the very acme of freedom that is accessible to any individual is here bestowed on one who has the wisdom to choose *Abhinnam* or realization of identity with Brahman by going through the fiery ordeal of *tapas*.

A famous Upanisad sings this pæan of praise on the Avadhuta :

"Tattvamasi, Aham Brahmasmi, sarvam khalvidam Brahma, Neha nanasti kimcana–ityadi mahavakyarthanubhavajnanat Brahmaiva aham asmiti niscitya nirvikalpakasamadhina svatantrah yatiscarati. Sa Sannyasi. Sa muktah. Sa pujyah. Sa yogi. Sa paramahamsah, Sa Avadhutah. Sa Brahmana–Iti."

Niralamba Upanisad.

"The *Avadhuta* is one well versed in the teachings of *Sruti* and *Smrti* and has his mind fixed in Brahman. By realizing the

[2] Stanzas: 5 to 9 of Ch. VIII – Avadhuta Gita.

truth of the meaning of the great statements of *Sruti,* 'Thou art that,' 'I am Brahman,' 'All this is Brahman,' 'There is absolutely no duality in this (Brahman),' and so on, and rooted in the conviction that I am nothing but Brahman itself, by a process of meditation which admits of no duality, *vikalpa,* this person self-restrained and self-determined bccomes an ascetic. He is the ascetic. He is the liberated. He is the revered. He is the aspirant. He is the highest of the ascetics. He is the philosopher, Avadhuta. He is the person who is devoted to Brahman. This is the conclusion."[3]

So holy indeed does the Avadhuta become that by his mere look or by his mere grace the most ignorant of disciples are illuminated and liberated. It is no idle praise when it is said that one hundred and one generations of the lineal descendants of such a person (an Avadhuta) are liberated by the Avadhuta–the liberator. The way of such an Avadhuta is the "Avadhuta Yoga."

What is this Avadhuta Yoga? The Avadhuta Yoga presupposes spontaneous divine grace. It is a gift that blows where it listeth and elects as its recipient whomsoever it chooses. As an Upanisad puts it, it is *"Yamevaisa vrnute tena labhyah,"*–obtainable by anyone whom it elects. It is purely the grace of the ruler of the Universe–Isvara. Without this grace, naught is possible. The Avadhuta's path is first illumined by the soul's inner light and grace. The barrier of fear and anxiety are removed and with heroic confidence in the future the Avadhuta strides the earth like a colossus. He is a bold and unflinching spirit.

The Avadhuta who is the recipient of this grace is a man of discrimination. Such a one is called *"dhira,"* to borrow an Upanisadic term. He is indeed a wondrous person.[4]

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[3] *Dattatreya* : P. 30.

[4] Katha Upanisad, II-7.

Ascaryo vakta kusalosya labdha
Ascaryo jnata kusalanusistah

The truth has dawned on him as a renascent wonder. Indeed both the realizer of the truth as well as the realized truth become one. This is the most wondrous thing that has happened. The Avadhuta, by being the recipient of this wondrous experience, becomes qualified to impart to those who wish to be instructed in It–the Brahman, and the path that leads to It. It is the Avadhuta who alone by his own experimentation with himself and internal meditation can teach Brahman. Brahman is the one thing to be worshipped and adored and entered into finally. As the Gita puts it, "*Tato mam tatvato jnatva visate tadanantaram*"– "having known me he enters into me." XVIII-55.

To this end – the achievement of this great freedom by which one identifies himself with the whole cosmos, – the Avadhuta becomes the channel of the grace of Isvara. He is the true ascetic whose body is besmeared with the ashes by which all impurity is burnt up. He has no egocentric attachments. His "I" is now the whole universe and not the puny self we call the "I". He possesses nothing external for he possesses himself. His garment is said to be the four quarters of the earth. Avadhuta, the true philosopher, free from shackles and bound by nothing is the *digambara,* clothed in empty space, the *paramahamsa,* the great swan, and the *parivrajaka,* the free wanderer. The Avadhuta Yoga is best summarized in Dattatreya's own words given in the Avadhuta Upanisad:

Aksaratvat varenyatvat
Dhutasamsarabandhanat
Tattvamasyadi laksyatvat
Avadhuta itiryate

–Avadhuta Upanisad, I.

"One was called *avadhuta* on account of imperishability *(aksaratvat)*, an excellence to be devoutly wished for, *(varenyatvat)* and on account of casting off all worldly taint, and on account of having the realization of 'That thou art' as the only object to be aimed at."[5]

In the Bhagavata Purana, a story is related. Uddhava asks a question, if even an ignorant man like himself can attain self-realization. The Lord replies by saying that the Atman is itself the preceptor for most human beings to realize the truth about themselves. The Lord goes on to say that an intelligent man can easily perceive that self-realization is a matter of "observation" and "inference."[6] The example of the the Avadhuta, like that the Dattatreya, exemplifies the truth that observation and inference are the propædeutic to self-realization.

King Yadu, we are told, was struck by the serenity, wisdom and composure of the Avadhuta. He therefore asked the Avadhuta to enlighten him on this score. Yadu was anxious to know how the Avadhuta had reached that state of

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[5] *Dattatreya* : p. 31.

[6] Here I wish to say that as the structure of modern science is based on observation and inference, even so, the primordial Universal Wisdom philosophy, the Perennial Philosophy, of which the philosophy of self-realization is but a consequence, is also based on "observation" and "inference" : in science, obervation and inference yield knowledge of the laws of nature by which man controls nature; in the Perennial Philosophy, observation and inference yield knowledge of values by which man changes himself. The earliest observers of nature are the Magi, the "wise men" whose observations about Man and Nature, the microcosm and the macrocosm, the one-one correspondence and harmony between them–"What is there, that is here; what is here, that is there"–are recorded in the scriptures of all religions. The "observation" and "inference" of the Magi has yielded a doctrine which is common to the East and the West: "know thyself," *Atmanam Viddhi.*

highest bliss and immortality–*"Atmanyanandakaranam," "bhavatah kevalatmanah."*[7] The term *Kevalatmanah* suggests to us the expression of Plotinus– "the flight of the Alone to the Alone."

The Avadhuta replied by saying that his intellect through the help of observation and inference pointed out to him twenty-four preceptors who by their example and behaviour taught him to be a great wanderer all over the world without attachment and with perfect bliss.[8] These twenty-four preceptors were, "Earth, Air, Sky, Water, Fire, Moon, Sun, Pigeons, Python, Sea, Moth, Bee, Elephant, Honey-gatherer, Deer, Fish, Dancing girl Pingala, Raven, Child, Maiden, Arrow-maker, Serpent, Spider and Worm."[9]

The Earth taught forbearance to him. The earth lives for others and not for itself; so do the mountains and the trees. Following this example the Avadhuta decided to live for others, and not for his own self.

Air being of two kinds, acts in two ways, One of them is the vital air *(prana-vayu),* which takes only as much as is necessary to sustain life. It does not pander separately to the various organs of the body. This would destroy mental and intellectual power. So the Avadhuta took only as much food as was necessary to maintain life. The other variety of air is that of the atmosphere. This remains always unsullied, and purifying, and is able to overcome the bad odour of putrefying things or the good odour of fragrant things.

Gunadosa vyapetatma
Na visajjeta vayuvat

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[7] The Divine Light: Discourse I.II.

[8] *Santi me guravo rajan bahavo buddhyupasritah;*
yato buddhimupadaya muktohamiha tan srnu. (The Divine Light: Discourse I-13.)

[9] *Ibid.,* 14-15.

From this he learnt detachment and freedom from the vicissitueds of the body, wandering about freely as the air does all over the world.

The Sky is all-pervasive and encompasses all that is moving and unmoving. Yet it is free from attachment to them. It does not cling to them. It is in them and yet not of them. From it, the Avadhuta said he learned detachment and conceived of himself as the unattahed all pervading Atman. As the clouds in the sky do not touch the horizon, the Avadhuta remains untouched by temporal qualities.

Water by its own intrinsic nature is limpid, pleasant, sweet and cleansing. So must a sage be kind, clear, sweet and pure.

Fire radiates light and warmth. It consumes all and yet remains pure.

Sarvabhaksopi yuktatma
Nadatte malamagnivat

Sometimes it is visible in the form of a flame and sometimes invisible like heat. It receives whatever is offered but never emits anything foul. It consumes and purifies the things that it consumes in the very act. Similarly a wise man should follow the example of the fire by rendering selfless service; he should be unprejudiced and uncorrupted and devoted to the service of others.

The Moon waxes and wanes but this is no indication of any diminution of her luminosity. It is the result of a partial reflection of the rays of the sun. Similarly the vicissitudes of birth, existence, growth, youth, senility and death are states of the body and leave the Atman unclouded by them. This is the lesson that the Avadhuta learns from the moon.

The Sun teaches the wisdom of accepting whatever is given and returns it to the giver in the same proportion. The

Sun absorbs vapour and gives it back as rain in the proportion. A sage must do likewise. He should be neither pleased when more is offered nor displeased when less is offered. Too great an attachment to others or too cold an indifference to them must be avoided.

A pair of Pigeons taught the folly of too great an attachment and foolish clingling to sensual objects and domestic felicity. A pair of pigeons lived happily in each other's company. One day they raised a family and were proud of seeing them growing. As a matter of routine the pair of birds went to fetch food for their young ones. A hunter who came to the forest saw the young pigeons left behind, enmeshed them in his net and caught them. On their return from their food gathering expedition for the sake of their young ones, the pigeon-pair saw the sorry spectacle of their children, being trapped by this emissary of death. Unable to bear the sorrow of separation, both the mother and father birds fell of themselves into the same trap and got caught along with their progeny. This was just what pleased the hunter. The hunter was is no way moved by the spectacle of the poor pigeons sacrificing themselves, not even by the thought of his own attachment for his wife and children. This points to the lesson that the householder who does not strive for the Atman, and does not help others to strive after it, but is caught in the vortex of worldly life, its cares and anxieties,its attachments and involvements, misses the ultimate goal of life. All caught in the same web go from ruin to ruin:

Evam kutumbyasantatma
Dvandvaramah patatrivat |
Pusnan kutumbam kypanah
Sanubandho' vasidati ||

The only way out of the imbroglio is to attain the independence of the Atman within and its destiny which is the

attinment of the ineffable joy and freedom connoted by the term *"Mukti"*. One who does not pay heed to this saving gospel can only be termed foolish. He does not know what he is missing. Sensual satisfaction here or hereafter is not the path that leads to this consummation devoutly wished for. Joy comes just as uninvited as misery. So no wise man should be concerned with pandering to his sensual satisfaction. That is the way of spiritual suicide.

Then the example of the Python. It lies in wait for a meal and accepts what it gets. It never goes in search of food and when luck brings it some, the python remains quiet. Neither does it grumble when hungry. It is unconcerned about its sensual pleasures. Thus the python teaches the disinterestedness of taking things as they come. So, too, the sage accepts life on its own terms without any craving for things that are not and without avidity for things that are. He is self-sufficient and derives his nourishment from the Atman within.

The Sea is calm and sublime, is of unknown depth, unfathomable and extensive. When huge floods swell it, it does not overflow its boundary or wane in the dry season. A sage devoted to Narayana is like the sea, calm, sublime, desireless and unperturbed. Affluence does not intoxicate him nor does provocation depress him. He is neither elated by the one nor depressed by the other, very much like the ocean.

Notsarpeta na susyeta
Saridbhiriva Sagarah

The Moth plunges straight into the fire. So do carnally-inclined persons pursue women. Looking at the moth's fate, the Avadhuta ceased to look at women with a lustful eye for fear of being enraptured by their beauty.

The Bee gathers but a drop of honey from each flower and does not harm them in the act. The bee's life teaches how one could extract happiness from little things without exploiting them and the best rule of life is to learn to be happy

with a little. The bee takes only the essence from the flower, big or small. A sage must therefore draw only the essence from the scriptures, big or small, and disregard the non-fundamentals.

The bee stores honey for the future only to be attacked, killed and burnt by the Honey-gatherer who takes away the honey. The ascetic should store nothing for the morrow or even for the evening. He should have not even a pot. He must take only as much as is needed to give him one meal.

The male Elephant foolishly begins to woo a wooden image of a female elephant, only to be captured. A wise man must take warning from this and should cease to look upon women as the objects of his lust. It is well-known how sensuous men will not shrink even from murder for a woman's sake. So says the Avadhuta, "I learnt from the male elephant the danger of keeping women's company."

A miser's wealth is stolen or robbed by some thief or king. This is like the honey stored by the bees only to be snatched away by the honey-gatherer. The Avadhuta learnt from this example to give a portion of whatever he gathered to those who most needed it. In a household, pleasing food is prepared to be eaten by the householder. A needy guest arrives and the food is given to him and his blessings are sought by the householder The Avadhuta says that here the guest gets his food unsolicited. So, the example of the bee and the unbidden guest taught him the lesson that one must carry on existence without laying waste one's powers in getting and spending.

The music loving Deer is caught by hearing the hunters' music. It is said that the sage Rsyasrnga, son of Mrigi, became the slave of dancing girls by listening to their sensuous music and seeing their dancing. From the deer the Avadhuta learnt how to avoid listening to sensuous songs and music.

A Fish falls a prey to a tempting bait and dies. The tongue we have is like this fish. It is most troublesome when starved. Everything else is restrained easily but the tongue cannot be. As long as the tongue is unconquered, every other organ is unconquered. Once the tongue surrenders, conquest over the others is possible, *Jitam sarvam jite rase.* Thus the Avadhuta says that destruction awaits him who cannot keep his tongue in check. It was this lesson that the baited fish taught him.

Pingala, the dancing girl, cared only for money and ensnared sensual people in her charms. One day the pined much, waiting to find a lover who failed to come. This filled her with a sense of disgust. This became a blessing in disguise. It generated dispassion in her.

Nirvedoyam durasaya
Yan me jatah sukhavah

She sang a song known as the song of Pingala in which she bemoaned her meanness in trying to satisfy herself with mean passions, whereas she should be devoted to her Atman, which is the real cause of happiness. From Pingala the Avadhuta said, "I learnt dispassion."

A Raven had a piece ot flesh in its mouth and because of it other stronger birds pounced on it and caused pain. So long as it had it in its mouth it evoked the jealousy of other crows which chased it. The moment it dropped it they all flew away. The raven taught the lesson that renunciation evokes no jealousy in others and does not create enemies. Acquire things and you have enemies at your door. Renounce and you shall be free and fearless.

The carefree Child has no worries about the future, nor has it any concern with respect or disrespect. So it enters with zest into its play and enjoys it. So must the Yogi (the Avadhuta) sport with his own Atman, carefree, unconcerned and immersed only in bliss.

A Maiden had to entertain guests when the elders had gone from the home. She went to make food and her bangles clinked in a way that could be heard. She removed her bangles one by one until only one remained. The sound caused by the bangles ceased altogether. This lesson brought home to the Avadhuta that seeking unwanted company of others in preference to solitariness becomes the occasion for dispute and contention:

Vase bahunam kalaho
Bhavedvarta dvayorapi |
Eka eva caret tasmat
Kumarya iva kankanah ||

The Arrow-maker's absorption in his own duty made him forget even the king's procession as it passed by him. Similarly the ascetic should develop concentration and dwell on his Atman, unmindful of the passing show.

The Serpent lives along in houses built by others (termites) silently, peacefully and in hiding. So too should an ascetic live in the world by renunciation of the world, silently, peacefully and with an unperturbed serenity. He needs no permanent house because this body is too short-lived a tabernacle.

Grharambho 'tiduhkhaya
Viphalascadhruvatmanah |
Sarpah parakrtam vesma
Pravisya sukhamedhate ||

The Spider spins out its web through the thread in its womb and after resting in it a while absorbs it and devours it whenever it wishes. From the spider the Avadhuta drew the inference that there is one Lord of the Universe – whose web is the creation of his Maya and Gunas – wherein living beings enjoy and suffer their Karma on an incessant wheel of life and death. When He wishes it, the Lord of the universe destroys this web (creation) as the spider does. Only the Lord remains

undestroyed as does the spider. So the Absolute, Brahman or Lord Narayana, alone remains.

Yathornanabhihrdayadurnam santatya vaktratah |
Taya vihrty bhuyastam grasatyevam mahesvarah ||

The Worm carried by the wasp to its nest constantly thinks only of the wasp and assumes the shape of the wasp without discarding its body. From the worm the Avadhuta learnt that constant brooding over the Lord either out of affection, anxiety or fear, metamorphoses one into the likeness of the Lord Himself, here and now (in this world) in the manner that the worm assumes the form of the wasp by constantly thinking of it in fear or anxiety.

Kitah pesaskytam dhyayan
Kudyantena pravesitah |
Yati tatsatmatam rajan
Purvarupamasantyajan ||

Having learnt all this from the twenty-four preceptors– and this is "the inductive logic of that Avadhuta's life"–the Avadhuta now relates what he learnt from his own body. The body is subject to pains, to desires, and to birth and death. After death the body is consigned to the flames or the earth. Separation from all the dear ones is painful and yet it will take place. The organs of the body themselves cause pain by their insatiable demands. Failure to satisfy them results in agony. Thus the body itself is such that it created in the Avadhuta aversion for worldly pleasures because of the pain attached to it. The body of man is given to him for a higher purpose and to that higher end *(Nissreyas)* it must be utilized. Only then, it becomes a vehicle by which one can attain release and eternal bliss.

The Avadhuta thus kindled in Yadu the desire for enlightenment and then wandered away as a Parivrajaka to kindle others towards the same end.

The above account of the sources of inspiration to the Avadhuta called out of the Bhagavata Purana is illustrative of the truth of the harmonious blend of reason and reverence. Indeed, the keen intellect of the Avadhuta was sharpened by contact with inference and observation as part and parcel of *Nissreyasa-sadhanam*. This means that logic heightens the intellectual powers of the mind by discipline in clear thinking, by means of reasoning based on inference and observation.

Mere logic and its brilliance is not enough; it was not enough for the Avadhuta. In the narration of this story it could be discovered that logic and reason were combined with a deep love and reverence for God's creation. It is this feeling of reverence combined with the keen intellect gained by a discipline in logical thinking that gives the Avadhuta the power to instruct with the highest truths. Insight and logic are fused in his being.

Logic in India was made to subserve the purpose of a higher spiritual life. This is particularly worth nothing in view of the fact that, in the Western world today, logic has led to the infructuose method of Logical Analysis, or Philosophical Analysis – to give it a more respectable name. A more barren study than logical analysis as it is expounded today in the West is hard to conceive. No doubt this is the result of pushing empiricism and realism much too far; so far that it has ended in mere verbal analysis and paradoxical statements.

I regret that it is not possible here to give a detailed criticism of this subject from the standpoint of Indian logic. Suffice it to say that logic in India was the means of a better appreciation of life, without being divested of wonder and reverence which give to logic a fulfilment.

As I pointed out at the beginning of this evening's talk, the ineffable experience of divine grace constitutes the core of religious experience as we have known it. It seizes the one whom it espouses. All the saints speak of this experience in raptures.

The word *Anugraha* (grace) itself means being pulled in, sucked in, towards God. It is this closing in towards God that plays a decisive role in the life of an Avadhuta. The Avadhuta is God's own child, his special favourite. To him nothing is denied or held back. He has veritably become God himself in this human form.

Logic or reason as we have learnt from the Avadhuta's teaching, is a means to a higher end; that of deep reverence for this Ultimate, based on devotion and faith. The greatness of the Avadhuta and his role in life based on reason and reverence are best summed up in the words of the Avadhuta Gita: –

Kevala-tattva-niranjana-sarvam
gaganakara-nirantara-suddham
evam katham iha sanga-visangam
satyam katham iha ranga-virangam.
–Dattatreya : p. 231

"All is ever the one pure reality. Like space it is always pure. Whence is the relevance of attachment or detachment? Whence again is the relevance of speaking of truth as having here a field or no field for its operation?"

The riddle propounded here is the riddle of this marvellous personality known as the Avadhuta.

It is further said of the Avadhuta: –

Yoga-viyogaih rahito yogi
bhoga-vibhogaih rahito bhogi
evam caratihi mandam mandam
manasa kalpita-sahajanandam.

"The *Yogi* is free from being yoked or unyoked. He is the *bhogi* (enjoyer) of the enjoyable and the unenjoyable. The native bliss that springs from the mind spreads itself gently and glidingly."

He is described as the pure, sinless, æsthetically balanced *bhogi* (enjoyer) of life. *(Sudha niranjana samarasa bhogi.)* This indicates that the Avadhuta is an adept in the art of life.

Finally the Avadhuta Gita proclaims the truth that enshrines the ineffability of the Avadhuta and his transcendental experience in the following verse:

Vindati vindati na hi na hi yatra
chando-laksanam na hi na hi tatra
samarasa magno bhavita-putah
pralapati tattvam param avadhutah.

"Where there is nothing to be known there metrical words and measured lines are of no avail. The highest sage, pure in conception and steeped in the bliss of harmony, cries this truth out."

Mysticism all the world over confesses to this ultimate ineffability of this great Reality in linguistic and conceptual terms. *"Naisa tarkena matirapaneya,"*[10] says an Upanisad "This higher insight cannot be gained by mere logic."

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[10] Katha Upanisad–*Adhyaya* I, *valli* 2-9

Literally speaking, the Avadhuta denotes the person who has shaken off all worldly things and bonds. Indeed the word is formed from the root *Dhu* with *Ava* which means "to shake off." It may mean the shaking off of all evil or impurity, or the bonds of nescience. Thus one who is freed from such worldly entanglements is an Avadhuta. He is a free man who does not get involved in worldly affairs. Such a free man's worship is the homage we pay to the Avadhuta:

An interesting introduction into the concept of renunciation and literally leaving the material world as we perceive it today. This does not mean living as a hermit necessarily but more to have given up the values of this materialistic world in the search of peaceful coexistence and harmony with all sentient beings and nature that surrounds us.

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